

# The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

*Chillingworth.*

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FOR THE GOSPEL MESSENGER.

## SERMON NO. XV.

*A Sermon, delivered in St. Philip's Church, Charleston, on Wednesday, May 10, 1826, at the Lecture founded by the Hon. Chief Justice Pinckney. By the Rev. JASPER ADAMS, A. M. Principal of the Charleston College.*

PSALM. cxlv. 9.

"The Lord is good to all, and his tender mercies are over all his works."

THE universe in which we are placed, exhibits unquestionable traces of design. There exists, therefore, a designing mind, and this mind is the Supreme Being. The instances of design with which we are acquainted, manifest a degree of skill which excites our admiration, from whence we conclude that the Divinity is wise, and that his wisdom is perfect. The unlimited extent of the universe, its creation from nothing, and its harmonious arrangement, convince us, that the Being who made it, is invested with power without limits, and without control. We are, then, under the dominion of a Being, who is all-wise and all-powerful.

But, however great and magnificent may be the displays of infinite power and wisdom in the universe, the inquiry still remains, in which we are most deeply interested. What is the disposition of this Being, whose power and wisdom are thus unlimited? Does the creation furnish any traces, from which the benevolence of its Author may be inferred? And will his power and wisdom be exercised for the benefit of the intelligent part of the creation?

This subject may be prosecuted in two ways; in the one, the works of creation, the dispensations of Providence, and the relations of physical and moral evil, to the formation of the moral and intellectual character of intelligent beings, may be examined, and the benevolence of God may be from thence deduced; or recourse may be had to revelation, and his goodness may be shown to be a principle of revelation, and especially to be the basis of the system of redemption, through our Lord and Saviour Jesus Christ. I propose principally to pursue the former method of reasoning, and to have reference to the light of revelation, only where the light of nature derived from experience and reflection, fails. Revelation is founded on the position, that man, by transgression, has lost the favour of Him who formed him, and its grand design is to make us acquainted with the plan, which God, in his infinite mercy, has devised for our restoration to his favour, and to happiness. Hence, though the redemption of man by Jesus Christ is the most signal and astonishing display of divine benevolence of which we can form a conception, it was not the primary design of revelation to teach us this benevolence. Neither the existence nor the at-

tributes of God, are ever made in Scripture the subjects of didactic instruction. The evidence impressed on the works of creation, and made manifest in the dealings of his Providence, were expected to leave no doubt on the minds of men, respecting the existence and attributes of their Creator. The ability of men to become acquainted with the will of their Maker, except so far as the system of redemption is concerned, forms the foundation of the argument of St. Paul, in the first part of his epistle to the Romans. "For," says he, "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, because, that when they knew God, they glorified him not as God." (i. 20.) This is spoken of those who had received no part of the Scriptures. It is admitted, however, that revelation affords the only satisfactory reconciliation of the holiness and benevolence of the Divinity, with the introduction of moral evil and its consequences into the world; and in this point of view, special reference will be made to it in the course of my argument. Having promised these observations, I proceed:

I. To show very briefly, that the creation around us, furnishes distinct evidence of the goodness of God; and

II. To discuss the principal difficulties, in which the evidence of the divine goodness has been supposed to be involved.

In reference to the first division of the subject, it may be observed, that the benevolence of the Deity is apparent from the fact, that the constitution of nature is so well adapted to promote the welfare and happiness of man. Who can forbear to admire the wisdom of that arrangement, by which, upon our first entrance into life, while we were the image of helplessness and want, we found our feebleness provided for, and our wants supplied, by a parental sympathy so operative, so watchful, and so anxious? Our early years are years of almost uninterrupted cheerfulness and enjoyment. Our health, the intercourse of our friends, the grandeur of the heavens and the earth, and the agreeable rotation of the seasons, are constant sources of gratification to us. The agreeable variety of colours and of sounds, has made all nature "beauty to the eye, and music to the ear." If the constitution of the air we breathe were but slightly changed, it would cease to be the breath of life to us. If the temperature of the atmosphere had been constituted a few degrees colder, or a few degrees warmer, the seasons would have been totally unproductive, and the earth uninhabitable. What a nice adjustment of warmth and moisture is requisite, that the year may be crowned with a plentiful harvest. These instances give us a glimpse of that wisdom and goodness, which have fitted the constitution of nature to subserve the convenience, the interest and the happiness of man. "O Lord, how manifold are thy works, in wisdom hast thou made them all." (Ps. civ. 24.) Who will not unite in the desire of the Psalmist, "that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Ps. cvii. 8.)

Again, the benevolence of God is manifest from the happiness enjoyed by the inferior part of creation existing around us. This world was made principally, but by no means entirely, for man. It contains innumerable orders of animals, upon each of which, its Maker has bestowed a portion of happiness in its own sphere. "The air," says Dr. Paley, "the earth, the water teem with delighted existence. In a spring noon, or a summer evening, on



whichever side I turn my eyes, myriads of happy beings crowd upon my view. The insect youth are on the wing. Swarms of new-born flies are trying their powers in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy and the exultation which they feel in their lately discovered faculties." (Paley's Nat. Theol. p. 392.)

Moreover, the structure of the human body, and the constitution of the human mind, exhibit evidence of the benevolence of our Maker. A slight attention to the mechanism of the human frame, is sufficient to convince us, that it is, indeed, "fearfully and wonderfully made." (Ps. cxxxix. 14.) It was remarked by ancient writers, that while the faces of the inferior animals were directed downwards, the countenance of man was naturally directed upwards towards the heavens; and they understood this as indicating his superior origin, nature and destiny. His strength is inconsiderable compared with that of many creatures over which he exercises dominion; but his erect position and commanding aspect, strike them with reverence and fear. Every part of our frame contributes, and in many cases, without the slow operation of our own wills, to the preservation of our life, health and happiness. A salutary fear preserves us from many dangers, to which we should be otherwise exposed. Not unfrequently, our hands and other members, instinctively defend us from injuries, where the operations of reason would be too slow for our safety. Our taste, as a friendly monitor, rejects what would be destructive to us. Our sight and hearing warn us against danger at a distance. The eye is, perhaps, the most wonderful of nature's works, and a gift the value of which it is impossible for us to estimate. All its complex variety of parts is compassed within the narrow dimensions of an inch; but it brings us the knowledge of objects with their relative magnitude, situation, and colours, within the distance of many miles. Upon a space not larger than a finger nail, a picture of the largest landscape, containing cities, forests and mountains, is formed, and this by an unknown process, is conveyed to the mind. By a self-adjusting faculty, it accommodates itself to objects both near and remote. The admission of too much light, would destroy its delicate structure, producing blindness; but to prevent this, a dark curtain is provided, which, by contraction or dilation, regulates the quantity necessary to distinct vision. Who can enjoy the benefit of this exquisite instrument, without considering it equally a proof of the wisdom and benevolence of him who gave it?

When we examine our mental faculties, we shall find proof no less convincing, that the intention of their author in bestowing them, was benevolent. We have appetites, that occupy an inferior, but not the less necessary grade in the human economy; and without which, life itself could not be preserved. Our affections are almost constant sources of happiness to us. We have passions, which, though they sometimes burst out with all the violence of the whirlwind and of the storm, are indispensable to our present sphere of existence. Under the guidance of reason, and the salutary restraints of conscience, they are the springs of no small part of our virtuous and most beneficial actions. We have moral powers, *who* fit us to discern and to practise *what* our duty requires. With these, our intellectual and active capacities are combined in harmonious concord.

It may, further, be argued in favour of the goodness of God, that the main design of every production, and every contrivance in nature, manifests a benevolent disposition. This argument has been pursued by Dr. Paley, and set, in its best light, by his admirable style of illustration. "Evil, says he, no doubt exists, but is never, that we can perceive, the object of contrivance. In instruments of torture, every thing is *designed* to produce pain. One is fitted to extend the sinews, another to dislocate the joints, and a third to break the bones. Here pain and misery are the very object of the contrivance. But, blessed be God, nothing of this kind is found in the constitution of nature. We never discover a train of contrivance designed to bring about an evil purpose. No anatomist ever discovered a system of organization calculated to produce pain and disease. No one ever said, in explaining the parts of the human frame, this is to irritate, this is to inflame, this is to produce fever, and this paralysis. If he comes to a part of which he knows not the use, the most he can say of it, is, that it is useless; no one ever suspects that it is put there to annoy, or to torment." (Mor. Phil.) Several plants and minerals, which, for a long time, were known only to be avoided on account of their destructive qualities, have since been found upon examination, to possess properties which render them extensively useful in medicine and in the arts.

We find ourselves, then, in a system, in which every part is made to contribute to our welfare. Our corporeal and mental faculties, are sources of high and rational enjoyment. The inferior sensitive part of creation around us, with its countless myriads, is in the possession of a measure of happiness, corresponding with its own sphere of existence. The design, also, of every contrivance in the universe, is beneficial in its tendency. Reasoning, therefore, as we are accustomed, from the effect to the cause, from the thing formed to him who formed it, from the blessings we enjoy to him who designed them for us, from nature up to nature's God, we conclude, that he who made us and all things, is not merely all-powerful and all-wise, but that he is also supremely good.

But the fact that we suffer evil in this world, is as manifest and as unquestionable, as that we enjoy happiness. And if the happiness that we enjoy is a proof of the Divine goodness, why is not the evil that we suffer, a proof that God does not wish our happiness to be complete; that he is willing to inflict pain as well as to confer enjoyment; and thus, that he is at most but partially benevolent? It might naturally be expected, that a Being who has the absolute government of universal nature, in whose operations there are no degrees of facility, to whom the creation of a world is no more difficult than the formation of an atom; who sees from the beginning all possible events and their attendant train of circumstances and consequences; who is circumscribed by no limits; before whom all things are as nothing: I say, it might be expected that such a Being, if his disposition to confer blessings were in correspondence with his power to confer them, would have rendered his universe a scene of universal and uninterrupted happiness. Such, however, is by no means the case. Hence, difficulties arise in relation to the goodness of God, of which I am,

## II. To attempt a solution.

Before proceeding to discuss these difficulties, arising from the apparent inconsistency between the goodness of God, and the fact that much suffering exists, the reflection must occur to every one, that much of this suffering



springs from the mere limitation of our faculties and enjoyments. We are constantly restless and dissatisfied from this cause. We complain, that our Creator has made the period of human life so short. And still there is nothing of which we are so prodigal as our time. We are frequently dissatisfied, that our intellectual faculties do not permit us to comprehend more of the secret operations and laws of nature. We wish to accompany the Comet in its flight into the unknown regions of space. We wish to know what feeds the flames of the bursting volcano. We desire to define what constitutes life, and by what principle the human soul and body are so harmoniously united. These, and a thousand other mysteries, we anxiously strive to penetrate; and when our labours are not crowned with success, we feel the pain of disappointment. Instead of looking with gratitude and satisfaction upon the splendid scene of nature, made so bright by the light of heaven, we sometimes feel pain, that we do not perfectly understand the properties, the nature and mode of action of this most interesting element. It is too obvious, however, to require proof, that any unhappiness arising from this limitation of our faculties and means of enjoyment, is not to be ascribed to any want of benevolence in him who appointed us our present state of being. The unhappiness that results from this source, springs from a disposition within ourselves, which would lead us to be dissatisfied with any knowledge less than omniscience, and any ability inferior to omnipotence.

Still it is not to be denied, that we suffer evils in this life, which do not spring from a state of imperfect enjoyment, and from a limited intelligence. They may most conveniently be classed under moral evil and physical evil; and to the consideration of these I now proceed. The phrase, moral evil, is here used in a wide sense, as including whatever ill-consequences result from human conduct. It especially includes the evil of sin.

A very large part of the ills we suffer, is the consequence of our own misconduct. We are frequently imprudent, and by this means are drawn into situations which give us much perplexity and distress. The vices of men not seldom bring them to poverty and disgrace with their attendant calamities. We frequently neglect to avail ourselves of opportunities, favourable to our interest and our happiness. Now, few principles are more evidently just, than that every being ought to be responsible for his actions and their consequences; and, therefore, it is too plain to require argument, that the goodness of God cannot be impeached for the evils which we bring upon ourselves.

Judged by this plain and manifestly just principle, the introduction of moral evil or sin into the world, is no evidence of defective benevolence on the part of Him who formed the present constitution of things. "God made man upright, but he corrupted himself, and sought out many inventions." (Eccl. vii. 20.) The original parents of mankind were created with pure natures and an unclouded intellect. They perfectly understood the situation in which they were placed. They knew they were to be rewarded for obedience, or punished for disobedience. The test of obedience, was nothing difficult to be performed. They were endued with complete free agency. They had the ability and every possible motive to induce them to persevere in the way of God's commandments, and they also had the ability to transgress. Was there any want of benevolence in such an arrangement? They might have lived in the enjoyment of all the blessings of which their nature

was made capable, and have transmitted the same fair inheritance to their posterity. Can it be said, that their abuse and perversion of this high gift indicates a want of benevolence in him who gave it? Such a conclusion is an equal violation of reason and of common sense. It was, then, an act of benevolence in the Deity, to confer existence on the human race, notwithstanding they had the power to pervert this inestimable blessing into a curse.

But it is necessary to contemplate this subject from another point of view. God, in his omniscience, was acquainted from everlasting with all the events, and all the circumstances which were to take place in the universe. He, therefore, foreknew the fall and consequent ruin of the human race. How, then, was it consistent with the Divine benevolence, to institute a system of things, in which he foresaw, that the race, by its purity and intelligence representing his own image, would fall from its primitive innocence, and entail ruin and misery on all future generations? The case is entirely different from that, in which a father knowing nothing of futurity, enters upon a system of measures designed for the benefit of his children, but which eventually involve them in ruin. For, Jehovah in creating man, foresaw the ruin that would come upon him. Might we not then have expected, that a benevolent Being would have preferred not to have given origin to a creation, rather than to have created a world, in which he foresaw that such a scene of misery would be exhibited? And when we consider, that God, in creating man, had a perfect foreknowledge of his ruin by sin, it becomes impossible to vindicate the Divine benevolence in creation, by any aids afforded by the light of nature. What should we think of the benevolence of a parent, who should place a son, that originally had the inclination to preserve his integrity, in circumstances which, in all probability, would lead to his corruption and ruin? And how then, can we, by the light of nature, vindicate the benevolence of the Divinity, in whose mind it was not *probable*, but *certain*, that man would ruin himself? The light of nature here vanishes into entire darkness; but by the light of the gospel, this darkness is dissipated, and the Divine goodness is clearly manifested. Although the Creator of man placed him in a state from which he foresaw that he must fall, yet having all future time in his view, he looked forward to his restoration to his favour and to happiness, through the merits of a Saviour. It was determined in the councils of eternity, that though in "Adam all die, in Christ shall all be made alive." (1 Cor. xv. 22.) "And as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." (Rom. v. 19—21.) These passages teach us with great distinctness, that the evils of the fall are vastly more than compensated by the benefits that spring from the redemption of man through Christ. With what force, in consequence of this, have all intelligent beings in the universe, been impressed with the evil nature and consequences of sin, when they have seen that nothing less than the death and passion of the Son of God, could wipe out its stain, and ensure it forgiveness? How feeble would have been our sense of gratitude to our Maker, if nothing had been forgiven us, compared with that which we now feel, when we look upon ourselves as saved by a Redeemer from an everlasting destruction. How conspicuous,



and how glorious is the benevolence of God, in providing the means of salvation for his rebellious creatures, instead of punishing them everlastingly for their disobedience. The Scripture describes a love entirely divine, and of which human nature is not capable, when it says, "Greater love hath no man than this, that a man lay down his life for his friends." (John xv. 13.) "But God commendeth his love towards us; in that while we were yet sinners, Christ died for us." (Rom. v. 8.) It would be interesting, did my limits permit, to give some developement to this part of the subject.

We are sometimes disposed to complain, that a constitutionally sinful nature has been transmitted to us by inheritance, through the transgression of Adam. We think it a hard case, that we are required to conform to a law exacting perfect obedience, when our natures are originally infected with a bias, which strongly prompts us to disobedience. A view of this point, entirely satisfactory to every mind, would require considerable discussion. But it may be sufficient to observe at this time, that, as in human governments, an entire allegiance is an essential property of a good subject; so in the relation of a created being to his Creator, a disposition to obedience is an essential part of his moral constitution. When, therefore, this essential principle of his moral nature had been impaired by transgression, it necessarily resulted from the constitution of man, that unless he received a new creation, this moral defect must be transmitted to all his posterity. This is affirmed on the general principle, that the essential properties of the nature of man, as well as of every other race of beings, descend by inheritance to his posterity.

Besides, let any one say, whether he is entirely sure, that his conduct in the same circumstances, would have been different from that of our great progenitor. Considering that God foreknew all things, if we had inherited a sinful nature, and had been required strictly to obey the Divine law under penalty of everlasting destruction, and no provision had been made for escape from this punishment, and for our restoration to happiness; in such a case, we might, indeed, have had reason to infer a want of benevolence in the Deity. But our situation is widely different from this. Our nature is sinful, and we frequently, in consequence, transgress the Divine law; but by repentance, and through the atonement of a Saviour, the law is deprived of its condemning power. And, if our race has brought the ruin of sin upon itself, and God has provided not only that we may escape this ruin, but that the interests of the universe shall derive greater advantage from the fall of man and his subsequent restoration, than would have resulted from his perseverance in his original integrity, we ought surely to admire the wisdom, and adore the benevolence of him who has so conspicuously brought good out of evil.

It must occur to every one at all conversant with theological discussions, that the preceding view of the introduction of sin into the world, is in no small degree different, from that which has been given by many distinguished writers. It has been said, that since God foreknew from the beginning whatsoever should come to pass, he must have determined from the beginning, all events that will take place in all future time; for, it is maintained, that unless God had predetermined what should come to pass, he could not have foreknown it. Hence, the direct inference from this position is, that God predestinated the fall of our first parents, and all the consequent misery of our race. The inference is easily extended, and has, in fact, been extended so far as to maintain, that God is the author of all the sin that has been

committed in the universe. With this doctrine are naturally connected, inquiries respecting the liberty and necessity of human actions, subjects that have involved theologians and philosophers in the most subtle and perplexing disquisitions, and upon which men will never be likely to agree, unless becoming convinced, that they are beyond the reach of the human faculties, and have not been made known by revelation, they agree to cease from discussing them. "Secret things belong unto God." (Deut. xxix. 29.)

The difficulties and perplexities in which writers have been involved on these intricate subjects, besides that they are not explained by revelation, and that the human faculties are unable to grasp them, have arisen principally from their undertaking to assert, that a predestination of all things was necessary to the foreknowledge of all things. This assertion is made on the ground of a supposed analogy between the human and divine understanding. Because *we* cannot *conceive* that any being can foreknow what is not predestined, it is inferred that God cannot foreknow what he has not predestinated; and, consequently, that unless he had, from the beginning, predestinated the fall of Adam, he could not have foreknown that event. It is scarcely necessary to say, that there can be nothing but the slightest analogy between the human and divine understanding. We neither foreknow, nor, strictly speaking, can predetermine any thing. Every thing future is concealed from us by an impenetrable veil. To decide, therefore, that God cannot foreknow what he has not predestinated, is scanning the understanding of Jehovah by the light of mere mortal wisdom. It has not been deemed superfluous to offer these brief strictures on the doctrine just stated; because, if the truth of it is admitted, it is believed to be impossible to vindicate the benevolence of the Deity, in relation to his creation and his superintending providence.

My arrangement now requires me to meet the difficulty respecting the Divine goodness, which arises from the existence of physical evil or suffering. That portion of our sufferings which springs from our own misconduct, and from the introduction of sin into the world, has been shown not to result from any defect in the goodness of the Divinity. But, besides the evils that spring from sin and its consequences, there are others that arise directly from the present constitution of things, and form a part of it, in such a manner, that unless nature be changed, they cannot be avoided. Such is the case, for example, in the government of the world by general laws. Such laws are clearly designed for the general good. It is even difficult to conceive, how the human race could exist, and human affairs be conducted in any other way. If nature had not been governed by general laws, there would have been no opportunity for the exercise of wisdom, prudence, and foresight. These virtues could not exist, where every arrangement was arbitrary. Still, the operation of fixed and permanent laws, though the most beneficial arrangement of which we find ourselves able to conceive, is frequently productive of suffering, and sometimes is destructive to individuals in the circumstances in which they may be placed. We see, therefore, that a portion of suffering springs directly from the constitution of nature itself, and must consequently be ascribed to the appointment of the Author of nature. If God is benevolent, this evil must, on the whole, be beneficial.

It is in the relation which suffering sustains to the formation of moral and Christian character, that its introduction as a constituent part of the system



of things, finds its most satisfactory solution. Besides the higher solution, which our inheritance of sin and suffering from Adam, received in the revelation of the gospel, this view affords a still further solution. It is a common observation, that trying circumstances, if well improved, purify men's characters and exalt their sentiments. Men, whose characters are formed amid difficulty and trial, are, like gold, purified in the fire seven times. If there were no sources of vexation in life, how could patience be acquired? If our situation presented no obstacles to be encountered, where would be opportunity for perseverance? If we were never perplexed by difficulties, how should we attain to habits of energy and decision? If all men were perfect, there would be no room for charity and forbearance. If we were obliged to perform neither labour of the mind, nor of the body, both would become feeble; for by a law of our constitution, their strength depends upon their exercise. If the truths of natural and revealed religion were proved by demonstrative evidence, how could the grace of faith, that principal point in Christian character, have an existence? If our integrity were never put to the test by temptation, how could we experience the joys of an approving conscience? It was never designed, that our happiness should consist merely in a series of agreeable impressions. The great design of the gospel was, besides an escape from everlasting destruction, that the Christian character might be formed amid the trials of life, and that we, like the Captain of our salvation, might be made perfect through sufferings. (Heb. ii. 10.)

A summary of my argument on the difficulties respecting the goodness of God, may be thus stated. Much of what we complain, springs from our limited faculties and enjoyments; but if we suffer this to be a source of unhappiness, it must always continue, unless God shall raise us to an equality with himself. Our own misconduct occasions us much suffering, but for this we can blame no one but ourselves. Our original parents have entailed upon us a sinful inheritance and all its fearful consequences; but this departure from their integrity, was their own act, and no fault of their Maker. He, indeed, foresaw the event; and as a most signal proof of his benevolence, formed a plan of redemption through a Saviour, which will ultimately more than compensate for the evil against which it was provided. If we are inclined to lament our participation in this melancholy inheritance, we may reflect, that the gospel provides for the full renovation of our fallen natures, and that its restoring efficacy was designed to be even more extensive than the ruin of the fall. If we neglect to avail ourselves of the offered means of restoration, and perish, the fault will be our own: God must stand acquitted. Since God has furnished us with the means of rising to a more exalted state than that from which we fell through Adam, we cannot justly make complaint. We are not doomed by an irreversible decree to everlasting destruction. Moreover, all the evil we suffer, is designed for the discipline of our affections, and to prepare us for an inheritance, where all sorrow shall be done away. Even death, with all its accompanying afflictions, giving occasion as it does, to a succession of our race, who are formed by a course of discipline for a happy immortality, is preferable to an arrangement, by which, without tasting death, the same unvarying number of mankind should be continued on the earth, until the final consummation of all things. It is from superficial reflection, that we conclude the constitution of the universe to be imperfect; and from a repining spirit, that we ever doubt the benevolence of him, who

has given us in this world all things richly to enjoy, and the prospect of life eternal in the world to come. Amen.

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FOR THE GOSPEL MESSENGER.

AN ESSAY ON THE LITURGY.

No. III.

For the insertion of the second creed, there is probably no other reason than that assigned for other parts of the service: the affording variety, since it is in substance the same as that which is called the Apostle's Creed. It is called the Nicene Creed, because it was principally drawn up at the council at Nice, so early as the year 325. About sixty years after, it was enlarged by the council at Constantinople to its present state. It particularly asserts the doctrines of the divinity of the Son and the Holy Ghost, declaring of the one, that he is very God of very God; of the other, that he is the Lord and Giver of life; and that both with the Father together are worshipped. In the first creed, the doctrine of the Trinity is only alluded to, though it must be admitted in plain terms. In the second, it is unfolded, and this constitutes the only remarkable difference between the two creeds. That they may continue stedfast in their faith, and be enabled to live in conformity to it, the minister says to the congregation, "The Lord be with you." It has reference, also, to the devotions on which they are about to enter, for "the preparations of the heart come from the Lord," and "we know not how to pray as we ought, but the spirit helpeth our infirmities." We have the same salutation in the Old Testament. Boaz, on entering his field, with beautiful and pious simplicity, said to the reapers, "The Lord be with you;" and they answered him, "The Lord bless thee." St. Paul adopts it to the Thessalonians, "The Lord be with you all;" and the reply of the people seems to be borrowed from the same Apostle, who, on two occasions, has this expression, "The grace of our Lord Jesus Christ be *with your spirit*."

The chief acts of prayer now commence after the invitation, "Let us pray." Intense devotion naturally expresses itself in ejaculations; and these are particularly valuable to the young and uninformed part of the congregation, for they are easily comprehended, and such persons having heard them in Church, are enabled to use them in their private devotions, in which they are equally appropriate. Is it not probable, that from the Church many a poor untaught person, has learned that expressive formulary, the substance of all prayer, "Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us." But to return: The ejaculations now before us are uncommonly affecting: "O Lord, show thy mercy upon us; and grant us thy salvation." And then follows that of David, equally applicable to Christian worship: "O God, make clean our hearts within us; and take not thy Holy Spirit from us." The Collect for the day will more naturally come under review with the Communion service. The Collect for Peace, which is the next in order, has reference to this enjoyment in its most comprehensive sense—peace in our country, in our family, in our hearts, and in our consciences. Tranquility of mind is disturbed by adversity, and by an *anxious* prosperity: from both these states, therefore, we pray to be delivered. We



pray to be defended from public enemies, private enemies, and above all, the enemy of our souls, he who is emphatically called "the enemy." There is a peace which passeth all understanding: it is that which arises from a sense of reconciliation with God, and therefore called the peace of God. He who has this will be comparatively little disturbed by the events of the present life. It is for this peace then, obtained by the might of Jesus Christ our Lord, under whose influence we fear not the power of Satan, or of any adversaries, that we especially pray. And for this great blessing our hope is in Him who is the Author of peace, who died to effect peace between God and mankind, and is therefore called by Isaiah "our peace." By his atonement, the divine attributes are exhibited in beautiful harmony, concurring to promote the divine honour and human happiness. In him "Mercy and Truth are met together—Righteousness and Peace have kissed each other." In every sense, but especially in this high spiritual sense, our Lord Jesus Christ is the "Author of peace, and the Lover of concord." The reference to Christ is farther evident from the remark, "in knowledge of whom standeth our eternal life." He has "the words of eternal life," and "there is none other name whereby we can be saved." Again: "*His* yoke is easy, and his burden is light;" and there is a "liberty wherewith Christ hath made us free;" most appropriately then, it is said of *his* service, that it is "perfect freedom." These remarks have been introduced, to show the Christian spirit which pervades this prayer, and they will be found equally applicable to the other prayers of the Liturgy. There is a perpetual reference to the doctrines of the gospel, and especially of the Trinity, reference being made indiscriminately to each person of the Godhead—the properties of one being in some sense the properties of all of them.

In the next Collect, "grace" is used as peace was in its most enlarged sense, as synonymous with the divine favour. We pray for the favour of Divine Providence, which has safely brought us to the present time, that it may continue to defend us; and then we pray for the influences of the Holy Spirit to keep our feet from falling into sin, our eyes from tears, and our souls from death; to guide us in duty; to guard us from and under temptation; to comfort us in sorrow, and to sanctify us, that we may be righteous in his sight. And all this we ask for Jesus Christ's sake. Grace literally means "favour;" and in this sense the Scriptures sometimes use it; thus in Corinthians: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor;" and "Esther obtained grace in his sight:" but it generally denotes the operations of the Holy Ghost. Thus, the Lord said to Paul, "My grace," i. e. My spirit of strength and consolation, "is sufficient for thee." And St. Peter exhorts, "*to grow in grace*;" i. e. to seek more and more the aids of the Holy Ghost.

In conformity with the scriptural injunction, that prayers should be offered "for kings, and for all that are in authority," there is here a prayer for our civil rulers, and especially for our Chief Magistrate, in which we acknowledge, that God inspects the affairs of men upon earth, and is their Supreme Ruler; and we pray that all the administrators of government may be favoured by Divine Providence, and may be replenished with the grace of the Holy Spirit, so that they may know and perform the will of God, not merely in their public, but their private capacity also; for their example is of importance to the cause of religion and virtue. We pray, in the first place, for

heavenly gifts in their behalf; and then that God would add other things unto them, health and prosperity; but finally, and above all, we pray that "they may attain, after this life, everlasting joy and felicity." With respect to the scruple, which some have expressed on the subject of praying for a ruler, whose character and conduct they disapprove, it cannot, for a moment, bear the light of the gospel, for *there* we are commanded to pray for our enemies, for all who are in error, and still more in point, for all that are in authority, all without limitation, without discrimination. We are next invited to pray for our spiritual Rulers, our Bishops and other Clergy, and we ask for them the chief of blessings, "the healthful Spirit of Grace," in the possession of which no one can be miserable; for he has the peace which passeth all understanding, the hope full of glory, and the indwelling of that spirit, whose name and whose office is Comforter—while they who are without the Holy Spirit, are emphatically without God, and without hope. We ask this blessing for God's ministers, both as their reward, and their qualification for the discharge of their arduous duties. Without the continual dew of grace, they cannot please God. They need this dew, and should pray for it in early life, and in later years, in the morning and in the evening. "Without this they can do nothing." They are not sufficient of themselves to think any thing as of themselves; but their sufficiency is of God, who alone can make them able ministers of the New Testament. The dew of nature is not more necessary to the health and growth of the plant, than the dew of grace to their spiritual health and advancement. Their ministerial success depends also upon the same divine co-operation, for "though Paul should plant, and Apollos water, God must give the increase." In the same prayer, with the clergy the people are also prayed for, and the same blessing is asked for both of them, the spirit of grace, which is ~~equally~~ indispensable to the peace, the holiness, and the salvation of every member of the congregation. The conclusion of this Collect is remarkable: "Grant this, O Lord, for the *honour* of our advocate and mediator Jesus Christ." The honour of a human teacher is involved in the proficiency of his pupils; and of a ruler, in the good conduct of his subjects. In accommodation to these ideas, the honour of Jesus, their instructor, their King, more, their advocate, who has undertaken to plead for their pardon, and for the granting them the highest favours, is represented as connected with the growth in grace, and the acceptable conduct of Christians in general; both ministers and the congregations committed to their charge.

But, more especially does the divine honour, in this world, if the expression may be allowed, depend upon the conduct of the prominent members of his Church, the stewards of his household, the shepherds of his flock. It is to them that the eyes of the unbelieving are constantly directed. They form their opinion of the Christian system from the conduct of its ministers. They attribute to that system the imperfections of those who administer it. This ought not to be, but we now speak of things as they are; not of that result which would exist if men were free from prejudice, and more disposed to just discrimination. Even believers, who ought to know better, too often determine the allowableness of a course of conduct by the example of their minister, rather than by the plain letter of Scripture, and transgress the rule which St. Paul has laid down: "Be ye followers of me, *as I also am of Christ.*" Observation warrants the remark, that the standard of holiness in a congregation, will seldom be higher than that which exists in the character



of its minister. I again remark, this ought not to be so. But as it is, how serious a consideration does it suggest to all ministers! The divine honour is in a sense, the lowest sense if you please, but still, the honour of the Great God is committed to them. How important that they should carry about with them the constant recollection, that they are the ambassadors of the Holy God, of the compassionate and the meek Jesus! How watchful over their conduct should they be, lest they encourage prejudice against the sacred cause, occasion incorrect opinions respecting it, diminish veneration for it, or in any way bring dishonour upon it. My brethren, let us not be satisfied with our own endeavours on this important matter; let us pray that God would preserve us by his grace, from being the occasion of doing dishonour to his holy religion; and that he would help us to contribute, with his angels, to the blessed consummation, when the whole earth shall be filled with his glory. May the honour of our advocate and mediator be ever present to our thoughts, and near, very near to our hearts.—Having prayed “*first of all*,” as St. Paul directs, for all in authority, both temporal and spiritual; having prayed also, for the Christian family, we pass to the “prayer for *all sorts* and conditions of men”—the former expression alluding to those who differ as to their country, or their faith, and of course, including all the nations of the world, and all, whether they be Christians, Jews, Pagans, or Mahometans; the latter having reference to the various classes in society, the rich and the poor, the served and the servile. No terms could be more comprehensive. And we ask for all mankind, first and above all, that they may be blessed with the knowledge of the true religion; that the ways of God, his dispensations and designs, as given in revelation, may be made known unto all men, and that each individual, of every nation, may feel the power of this revelation, to his soul’s health; that is, the health which is saving, which bringeth salvation. We then pray, “more especially,” for the Church universal, that it may be indeed, and not by profession, by name only, a Christian Church; that it may know and hold fast the truth, maintain union, live in peace, and cultivate righteousness of life. Finally, we commend to our Father in Heaven our afflicted brethren. “Is any afflicted,” says St. James, “let him pray.” And may not the afflicted justly claim the special prayers of their Christian brethren? Distressed in *mind* by the ravages of death, or by a keener sorrow, from the memory of sins, and the fears of futurity; in body, by sickness or some casualty; or in estate, by some reverse of fortune, the Christian looks to the prayers of the Church for the comfort under them, the relief or mitigation of them, or deliverance from them—the patience to endure them, and the happy issue out of them; i. e. their removal according to the divine pleasure, or their subserviency to his religious improvement and final salvation. These things we again ask, not for any worthiness in ourselves, but “for Jesus Christ’s sake.”

The thanksgiving office is very properly called “the *General* Thanksgiving,” for it embraces all the great subjects of gratitude to God, and it is adapted to the use of men in general. In the preface, we acknowledge that every mercy has come from God; that he is, according to a peculiarly happy expression, “the Father of Mercies;” tender as a father, exuberant in affection, author of all the kindness which exists in other beings; father of them—of all that is good in them—of all the mercies which adorn their lives, and have blessed their fellow-men. We magnify the divine goodness, by referring

to human unworthiness. We are not worthy to be called his children. We are his servants, unworthy servants. Ought not our thanks to be both humble and hearty—humble, for we are sinners—hearty, for his mercies were unexpected and invaluable as the life of his only begotten Son. This is the blessing for which we thank him “above all.” So God loved the world, in that extraordinary manner, to that unprecedented degree, that he gave his only-begotten Son. And again: “In this, i. e. especially in this, was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.” Herein is love, an example of love without a parallel. The heathen ought daily to bless God for creation, preservation, and the enjoyments of this life; but while the Christian is not insensible to these blessings, and unites with him in praising their author, his devotion takes a higher flight, when he remembers that the fashion of this world passeth away; that his soul was created for immortality; that it has been ransomed from merited everlasting punishment, by the sufferings and death of the Son of God; that it is provided with a fountain, an altar, and other means of grace, by which it may be sustained and strengthened; and that it is daily comforted and animated by that hope of glory, which shines brighter and brighter to the perfect day. May the believer never undervalue his precious privileges, his exalted hopes, but ever maintain a lively sense of the divine mercies in his heart, and exhibit the same in his life, not only by the homage of his lips, but by active and persevering services in the cause of God, of holiness to him, and righteousness towards men. And again, we acknowledge, that for ability to give up ourselves to the divine service, and for an answer to our prayer, we depend on the power and merits of Jesus Christ our Lord; and we conclude by an ascription of praise to the Trinity; in which, as in many other parts of her service, the Church declares her belief of this doctrine, and the obligation of worshipping the Father, and the Son, and the Holy Ghost.

St. Chrysostom was one of those distinguished ministers of the primitive Church, who have been significantly called the fathers. His prayer is introduced here on account of its intrinsic merit; and one more appropriate could not be composed. It refers to a promise of our Lord, which alone furnishes a sufficient reason for social worship; and it prays, that they who have been just engaged in the duty, may be blessed with its reward, that their prayers may be answered as may be expedient; of which expediency, even in reference to the individuals themselves, the wise God is the only proper Judge; but it asks, without qualification, for those blessings of undoubted value and indispensable necessity to every man, the knowledge of religion, and the life everlasting in the world to come. This prayer is addressed to Jesus Christ, for it refers to a promise which he made when on earth, and let it be observed; it acknowledges him as the Giver of Grace, and calls him “Almighty God.”

The sentence quoted from Corinthians, with which the morning prayer is concluded, is not a blessing, for this title is not given to it, as we find it is to the words: “The peace of God,” &c. in the Communion service; and deacons are permitted to use this, whereas they are prohibited from using the benediction. It is a prayer for such blessings as are the sum and substance of all divine favours, temporal and spiritual; and is, therefore, a most appropriate final prayer. It reminds the congregation of the persons in the God-



head, to whom their prayers are to be addressed, and of the great subjects which should form their petitions. It furnishes them, at parting, with a sentence full of profitable meditation—the same which St. Paul gave to the Corinthians, as the last words of his last epistle to them. May each worshipper not *in vain* pray for the grace of Jesus, the love of God, and the fellowship of the Holy Ghost! May he often reflect on the mighty blessings which flow from these sources! And may he be permitted to enjoy them, not merely through this fleeting life, but with the Angels and the Saints above, for evermore. Amen.

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FOR THE GOSPEL MESSENGER.

SULLIVAN'S ISLAND—MEDITATIONS.

THE great doctrine of an ever present Deity, is declared to us by the objects around and above us, if they only be properly considered. To the careless eye the firmament is all confusion. The host of stars appear designed merely to afford a transient pleasure to the beholder, and a twinkling light to this earth. But, on due investigation, it is found that the heavens contain several systems that are perfectly distinct; that the stars are not scattered promiscuously, but arranged into constellations, or groups, which always bear the same relative position; that the planets constantly revolve round the Sun, and the Moon around their respective planets; and that the motions of every light are regulated by a law so invariable, that the hour and the quarter in which it will appear, can be precisely predicted. What evidence have we here of the harmony of nature, and the wisdom of its contriver!

When we reflect that the innumerable fixed stars are so many suns, each the centre of a system, having its planets, and satellites, and comets; that these planets, some of them much larger than this earth, are probably inhabited; and, of course, that there are thousands of habitable globes; what an idea have we of the immensity of creation, and of the greatness of the Creator! This earth is a great work, yet it is only a very small part of the solar system, and that system is but one of several thousands equally large, where suns compose the constellations, with their appropriate names. But even these stars, numerous as they are, bear but a small proportion to those distant ones, thick as mist, which compose the milky way; and every improvement of the telescope brings to our view new systems of worlds. How many must there be beyond all human vision! What a magnificent idea must we have of that circle, in which it is probable from analogy, that all these suns, and their attendants, revolve around a common centre, as their planets do around them. And how overwhelming the conception of that intelligence which superintends the whole, and all its parts, without whose attention, not a sparrow falls to the ground. But in this contemplation, we may read also the divine goodness. These worlds furnish sources of happiness to active and intelligent beings without number, who probably have not forfeited the divine favour as man has, but whose enjoyments are unalloyed and everlasting. The smallest cloud that rises in the firmament, ministers to the comfort of God's creatures. It clothes the fields with grass, and gives wings to

commerce. It furnishes the refreshing shower, the grateful zephyr, and that electric fluid which purifies the atmosphere, and ministers to our health.

But let us turn our eyes to the ocean, and read there the power, and wisdom, and goodness of Providence. The eye searches in vain for a limit to creation, and, tired with the gaze, acknowledges the immensity beyond its vision. In this ocean, it perceives an easy medium of communication between the most distant nations; the great store-house of food to man and other creatures; the parent of those streams and fountains by which the earth is fertilized; the reservoir which embraces the torrent as it descends from the mountain, and prevents inundation; and finally, by its saline qualities, the preventative and the remedy for many diseases. How many circumstances, both moral and physical, invite to the contemplation that has been mentioned. The glories of the heavens, the beauties and the terrors of the ocean, are immediately before us; and as it is a duty, so it would be highly conducive to our happiness and virtue, to contemplate them with a devout eye. But is not the lesson of a good Providence taught us in the very existence of this Island? It has been the means of saving thousands of lives, not once only under the influence of patriotism,\* but year after year by its singular salubrity. This little spot, more healthy on account of its barrenness, seems to have been raised from the ocean, as an arsenal of health for the crowded city, a garrison for its infant population, and a refuge to the forlorn stranger, from distressing sickness and premature death.

In truth, all the scenes above and around us, declare the goodness of Providence. It comes to the heart with the light of every star, the breath of every cloud, the noise of every wave, the inspection of every object of nature and art collected on this spot, with the tone of the corporeal system, and the exhilaration of the animal spirits here enjoyed; and finally, with the recollection of a child, a friend, or an honoured stranger, who, but for this blessing of Providence, might have languished, and suffered, and been buried. While such considerations strengthen our belief in the doctrine of the providence of God, they ought also to awaken a lively gratitude to him. That the Almighty created, and now governs the world on immutable principles of wisdom and goodness, is the leading doctrine of religion; and it may be observed, that gratitude to this good being is the leading duty of religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. *This is the first and great commandment.*" It was said by a heathen, that gratitude is a virtue, the want of which is more ignominious, than the possession of it is praiseworthy. If we regard with contempt or abhorrence, the man who neglects a human benefactor, with what feelings must superior beings regard the men who are ungrateful to him, who gave them all they have, and daily pours his benefits upon them, though they continue unthankful? It is a common error to exhaust our gratitude on the human instrument of good, while the Supreme Agent is wholly disregarded. The people of the Island of Melita, referred to in 28 Acts, valued so highly the services of the Apostle, that they honoured and rewarded not himself only, but all his associates. But we do not find them express any gratitude to the Lord their God; and yet we may be sure

\* Fort Moultrie, the scene of the memorable events of June 28, 1776, is on this Island.



that the Apostle instructed them, that he had been directed to their shore by a good Providence; and that he performed miracles not by his own power, but in the name of Jesus Christ. Let us beware of their error. In all the events of life, let it be our study to find occasion for gratitude to God. In every thing, it is the lesson of inspiration, we should give thanks.

Even under a serious loss, a severe pain, and a bitter disappointment, the devout mind will discover circumstances of divine forbearance, alleviation, or intended mercy, which may lay claim to a pious gratitude; and, indeed, in the greatest extremity, must bear testimony with him, who was both the most holy and the most afflicted of mankind, that the Lord "had not dealt with him after his sins, neither rewarded him according to his iniquities."

For the cultivation of this sentiment towards our heavenly father, this Island affords many advantages.

The restoration of health, the bracing of the nerves, the refreshment of the spirits, and all the peculiar blessings here participated, seem to be derived, not through the medium of man, and some work of his art, but immediately from God himself. The soil, the water, the air, the walk, all that is interesting in the scene around, was formed by no other than a Divine hand. The people of the Island of Melita honoured Paul with many honours, and loaded him with benefits.

For the same blessing, let us not be less grateful to our Divine benefactor. Let us be thankful that the blessing comes to us in a way, which saves us from the danger of rendering to a mortal, the honour and praise due to God; in a way calculated to excite all our devout feelings. To the delightful emotions which health and sympathy, and the association of ideas here produce, let us add the delightful emotion of a heart penetrated with gratitude, and the still more delightful emotion of the immortal mind holding communion with our Father in heaven. Surely this is a spot calculated to enforce the duties, and to excite all the joys of devotion. Surely here, if any where, the heart must accompany those ardent expressions: "We praise thee, O God; we acknowledge thee to be the Lord; who healeth all our infirmities, who saveth our life from destruction, and crowneth us with mercy and loving kindness."

It is a leading object of the public institutions of religion, to cultivate and to express that doctrine and that duty, which, it has been observed, are at the very foundation of religion: the doctrine of an overruling Providence, a doctrine which mitigates adversity, enriches prosperity, and is the best guardian of morals and piety; and the duty of pious gratitude, which, while it enhances the enjoyments bestowed on man by his Father in heaven, naturally leads to an entire submission to his dispensations, and a constant endeavour to fulfil all his injunctions; for he hath said, "If ye love me, keep my commandments." It is a pleasant reflection, that from a very early period public worship has been established on this Island; by which is expressed a sense of dependance on Divine Providence, and of obligation to him for the blessings experienced. As the blessings of Providence, here dispensed, are of a collective nature, the expression of gratitude should be collective also; and the obvious method for doing this, as it is also the method of Divine appointment, is the public praises of the Sanctuary. Let me hope that it will be stately attended by all who have the opportunity; that the rescued stranger, and the grateful parent, will not neglect in the house of the Lord, to adore

Him "who is the giver of life, of health, and of safety;" and that the inhabitants of this Island will constantly implore for themselves, and their country, that mercy, temporal and spiritual, without which life would be hopeless, and eternity miserable beyond conception. Amen.

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FROM THE QUARTERLY THEOLOGICAL REVIEW, FOR SEPTEMBER, 1825.

*An Apology for the Church of England, by the Right Rev. JOHN JEWELL, D. D. Lord Bishop of Salisbury: faithfully translated from the original Latin, and illustrated with copious notes, by the Rev. STEPHEN ISAACSON, B. A. of Christ's College, Cambridge: to which is prefixed, a Memoir of his Life and Writings, and a preliminary discourse on the doctrine and discipline of the Church of Rome; in reply to some observations of Charles Butler, Esq. addressed to Dr. Southey, on his Book of the Church. 8vo. pp. 298. 14s.—Hearne, 1825.*

"THE questions of difference," says Bishop Taylor, "between our churches and the Church of Rome, have been so often disputed, and the evidences on both sides so often produced, that to those who are strangers to the present constitution of affairs, it may seem very unnecessary to say them over again" . . . . . "but we are not," he proceeds to say, "deterred from doing our duty by any such considerations, knowing that the same medicaments are, with success, applied to a returning or abiding ulcer, and the preachers of God's word, must, for ever, be ready to put the people in mind of such things which they have already heard, and by the same Scriptures, and the same reasons, endeavour to destroy their sin and prevent their danger."

Moved by these considerations, we view with pleasure the re-publication of many well known works, which the recent revival of the Popish controversy has produced,—amongst the most valuable of which may certainly be reckoned Bishop Jewell's *Apology for the Church of England*. As it is reported to have been published with the consent of the Bishops, and was always understood to speak the sense of that church in whose cause it was written, Mr. Isaacson has rendered a valuable service to the cause of Protestantism, by presenting it in a new dress to the attention of the public at the present time. The translation is rather too idiomatic, and adheres too closely to the structure of the Latin; but what it loses in elegance, it gains in faithfulness; and it is, upon the whole, a correct copy of the venerable original. The notes are copious and instructive, and the Preliminary Discourse contains a number of valuable observations in answer to Mr. Butler's *Book of the Roman Catholic Church*.

We are, as is well known, no friends to controversy in general; we wish, most sincerely, that all parties would lay it aside; that all would, as far as possible, "hold the faith in unity of spirit, in the bond of peace;" and where they find this to be impossible, that they would pursue their own course without interfering unnecessarily with others. But while the dissenters persist in considering the triumph of their own party as incomplete, until it prevail to the destruction of the Establishment, so long the Clergy must have recourse to every means of defence which their enemies have left them; they must put on "the sword of the Spirit," as well as "the breast-plate of righteousness," and fight the battles of the Church with their own weapons, and those which the stoutest warriors of ancient days have put into their hands.



We have thought it fit to say thus much in excuse for controversy, because the adversaries of the Clergy seem disposed in their mercy not only to rob, but to gag and bind them. Every thing which, as Christians and members of the Church of England, they are accustomed to venerate, even to the divine character of the Redeemer himself, is the constant subject of low and contumelious abuse. Their prelates are slandered, their institutions ridiculed, their persons mocked, their independence traduced; and if ever they lift up the voice of just indignation, or temperate complaint, they are branded with the stigma of bigotry by men, who, from the open hostility with which they assail the tolerant religion of their country, seem to think that persecution consists in being deprived of the power of persecuting others.

In pursuance of this principle, the Clergy have been vehemently reprehended for their petitions against the Catholic bill: in most cases without the shadow of a reason; for if they had exerted themselves as zealously as they were accused of doing, they might have roused a spirit of opposition to it in every parish in England. Violent and intemperate petitions are always silly, impolitic, and discreditable; they injure the cause they are intended to serve, by exasperating enemies and alienating friends. But then, as the Bishop of Chester is reported to have said in answer to Lord King, "The rash and intemperate language of some hot-headed men, is no more to be considered as a criterion of the sentiments of the Clergy in general, than those expressions which certain Lords seems to cull from the pot-house and the stable, were of the general sentiments of the House of Lords." With strictly political questions, the Clergy have certainly nothing to do; but where they think the interests of religion are at stake, they surely have a right to say so in gentle, temperate, and respectful language: and with respect to the Roman Catholics, while they persist in neglecting the decent courtesies of civil society, so far as to call us Protestants "liars and dealers with the devil;"—while they think fit to brand those whom we hold in reverence, with the odious appellations of "drunkards, liars, rebels, blasphemers, outlaws, and murderers," we must, at least, assume the right of attempting to prove, that they are no such thing; and with regard to the highest dignitaries of the Roman Church, we may perhaps be excused, if, with an occasional retrospect to former times, we sometimes venture to return the compliment.

Mr. Butler, the mildest and gentlest of controversialists, contents himself with saying, that the Clergy sign the thirty-nine articles with a sigh or a smile, and so put their names to a falsehood: but Bishop Challoner roundly asserts, that all Protestants tell a lie every time they say the Apostles' Creed; and a writer, whose publication is so much to the taste of the English Roman Catholics, that it has recently passed through three editions, after having compared the Reformation to "Pandora's box," and ascribed to it every flood, water-spout, tempest, plague, pestilence, and famine, which has happened since the year 1530, and even the national debt itself, concludes his elegant work by consigning us, whom he calls "an insolent nation and a people of bankrupts," to "that miserable eternity into which the unbelieving are to be cast for ever—to suffer all those dreadful torments which are described in the word of God: and this for no term of years, but for as many hundred thousand millions of ages as there are drops of water in the ocean, or atoms in the air, in a word, for a never-failing eternity!" Such are the publications with which the Roman Catholic population of this country are

entertained; such are the terms in which their Protestant brethren are described; and these are the feelings with which they are taught by their priests to regard their fellow-christians and fellow-subjects—men who worship the same God, believe in the same Christ, and serve the same King; but who, because they cannot pay religious obedience to the same Bishop, or believe a wafer to be a mortal body, must be condemned to all eternity. To such misrepresentations and calumnies as these, it is our solemn bounden duty still to reply in a spirit of firm but courteous resistance; and although it is hardly credible that the errors of the Roman Church should again universally prevail, yet we must not be too secure. “A little warm sun, and some indulgent showers of a softer rain, have made many seeds of erroneous doctrine to take root greatly, and spread themselves widely; and the bigots of the Roman Church, by their late importune boldness, and indiscreet forwardness in making proselytes, have but too manifestly declared to all the world, that if they were ‘rerum potiti,’ masters of our affairs, they would suffer nothing to grow but their own colocynths or gourds. And although the natural remedy for this were to take away that impurity upon the account of which alone they do increase, yet because we shall never be the authors of such counsels, but confidently rely upon God, the Holy Scriptures, right reason, and the most venerable and prime antiquity, which are the proper defensatives of truth for its support and maintenance; yet we must not conceal from the people committed to our charges, the great evils to which they are tempted by the Roman emissaries, *that while the king and the parliament take care to secure all the public interests by instruments of their own, we also may, by the word of our own proper ministry, endeavour to stop the progression of such errors, which we know to be destructive of the Christian religion, and consequently dangerous to the interests of souls.*” (Bp. Taylor’s introduction to the Dissuasion from Popery.)

The doctrines of the Roman Church have been so modified since the publication of Bishop Jewell’s Apology, that a little fresh matter is occasionally necessary to meet the shifting politics of her advocates, and provide against the change: and with this, Mr. Isaacson has furnished us in his notes and preliminary discourse. By a reference to the records of their General Councils, the decrees of their Popes, and the writing of their most learned doctors, we find, that previous to the sixteenth century, as Plowden confesses in his memoirs of Gregorio Panzani, it was the universal doctrine of all Christendom, (that is, of Popish Christendom,) that the Pope had “a limited temporal authority to be exercised only for the service of religion.” Now, however, Mr. Butler tells us, that “nobody believes this, that the transalpine and cisalpine divines are agreed upon this point, and do not think that the pope *has any temporal authority at all.*”

Previous to the sixteenth century, indulgencies were openly sold for money, and Claude D’Espence, an eminent doctor of the Sorbonne in 1540, says, “Provided money can be extorted, every thing prohibited is permitted. Shameful to relate, they give permission to priests to have concubines, and to live with harlots, and have children, on paying an annual tribute. From the taxes of the apostolic chancery, we may learn more enormities than from all the books of the summists; and of these there are some which persons may have liberty to commit for money, *while absolution from all, when commit-*



*ted, they may be bought."* Now, however, Mr. Butler tells us, that the sums of money paid for indulgencies, are *only fees of office*.

Previous to the sixteenth century, it was the universal opinion of Papal Christendom, that it was lawful and right to burn heretics for the good of their souls; and even so late as 1570, Pope Pius V. who, for his good deeds, has received spiritual knighthood, and is now *Saint Pius V.*, made Donius Palearius, whom he caused to be burnt for Lutheranism, sign two declarations to the following effect:

"1. Quod summus Pontifex potest instituere ministros qui occidant hereticos.

"2. Quod ipsemet in casu aliquo potest etiam *per se* hereticos occidere ut legimus de Samuele et Petro."

Now, however, Mr. Butler only allows, that the Roman Catholics have "*sometimes* been guilty of the crime of religious persecution!"

Previous to the sixteenth century, it was the universal doctrine of Papal Christendom, that an oath prejudicial to the Church was not binding; and, consequently, that faith was not to be kept with heretics. The doctrine was thus declared in the Decretals—"Juramentum contra ecclesiasticam utilitatem præstitum non tenet." Decret. lib. ii. tit. 24. c. 27. and it was expounded and acted upon by various Popes and Councils. Martin V. speaking of the Hussites, said to the Duke of Lithuania, in a letter dated May 21, 1423, "*Si tu aliquo modo inductus defensionem eorum suscipere promisisti, scito te dare fidem hereticis violatoribus fidei sanctæ non potuisse.*" Urban VI. also declared to Wincelaus king of Bohemia, "*Quod ligæ factæ cum hæreticis sunt temerariæ et illicitæ etiamsi forent juramento vel fide data firmatæ.*" This doctrine, moreover, was confirmed and acted upon in the murder of John Huss by the infallible Council of Constance, which decreed in its nineteenth session, that *by no safe conduct granted by an emperor, king, or prince, to heretics, by whatever engagement they may have bound themselves, must any prejudice be caused to the Catholic faith, or the jurisdiction of the Church.* Now, however, Mr. Butler and the modern doctor tell us, that it not only *is not*, but *never was* the doctrine of the See or Church of Rome, that faith was not to be kept with heretics: surely, Mr. Butler and the doctor must think, that we have neither eyes nor ears.

Mr. Butler, also, in repelling the charge of idolatry, says,

"Open our prayer books, you will find that when we address God the Father, God the Son, God the Holy Ghost, or the Holy Trinity, we say to them, have mercy on us; and that when we address the blessed Virgin, the Saints, or the Angels, the descent is infinite, and we say to them, pray for us." Letter 10.

Now, for a confutation of most of these assertions, we refer to Mr. Isaacson's preliminary discourse, and the quotations he therein makes from Bishop Marsh's masterly work on the Churches of England and Rome; but there are one or two on which we should wish to make a few observations, ourselves.

We will suppose for the present, that the political errors of the Roman Church, the deposition of sovereigns, and murder of heretics, are exploded—that they cannot be held, at least on this side of the Alps, in these enlightened days; we will give them up to the moles and bats for the present, and

shortly turn our attention to her doctrinal errors, (more within our province) namely, image worship, the invocation of saints, and the sale of indulgences.

Mr. Butler says, that "the words superstition and idolatry are, to the ear of a Roman Catholic, when applied to his religion, the most offensive words in language." Now, we really do not wish to give any offence to our Roman Catholic brethren—we really are sorry to give any offence to Mr. Butler in particular; we forgive him, with all our hearts, his little peccadillo respecting the Thirty-nine Articles, and believe that he did not mean to affirm what his words implied, that the English Clergy are a set of unconscionable hypocrites. But let him recollect himself: are the words "heresy, schism, and hypocrisy," less offensive than "superstition and idolatry?" are they crimes less displeasing to the Almighty, and less flagrant in the opinion of zealous Churchmen? and yet are they not words applied unsparingly, unblushingly, and indiscriminately on every occasion, to the Protestant Religion by the Roman Catholics? Why then is he so sensitive? The Roman Catholic accuses us of heresy, and says we must inevitably be damned to all eternity: we accuse him of superstition, but say he may be saved: surely in point of courtesy we are his superiors. For our own parts, after a most mature and cautious examination, we declare with sorrow, that we cannot divest ourselves of the conviction, that the worship of the Church of Rome, is both superstitious and idolatrous—our reasons are as follows:

The council of Trent decrees, "that the images of Christ, the Virgin, and the Saints, are to have *due honour and veneration* paid to them; but that no trust is to be placed in them as the heathens of old trusted in their idols." Now we maintain, that *any* veneration paid to the image is idolatry. The council of Trent refers to the council of Nice, but the council of Nice decreed a worship strictly idolatrous: for it assigns as a reason for the worship, that "the honour of the image or type passed to the original or prototype;" from which it is evident that direct worship was to terminate on the image itself as a representative of the original; and St. Thomas Aquinas taught, that the same degrees of worship which are due to the original, are due to the image also. But, as this was thought to interfere a little too openly with the Second Commandment, certain casuistical distinctions were invented to extricate the Church of Rome from the scrape of idolatry. Cajetan said the Second Commandment applied only to the Jews; others, than an *idol* only is forbidden, and that an *image* is not an idol; others, that a religious *kind* of worship is due to an image, but that it is a *civil* worship, and not divine. By means, however, of the ingenious distinctions of Latria, Dulia, Subdulia, and Hyperdulia, Bellarmine has set the question at rest, and saved all future generations from the peril of idolatry; according to this method, we believe Christ himself is to be worshipped with Latria; his image with Hyperdulia; the Virgin with Hyperdulia; her image with Dulia; St. Peter and the Saints with Dulia; their images with Subdulia. But, as this may not be altogether comprehensible by uninformed Christians, the Cardinal proceeds farther to explain the doctrine, by saying, that the worship which is due to images, is "a certain imperfect worship which analogically and reductively pertains to a kind of that worship which is due to the exemplar." To the images of Saints is due, "*Dulia secundum quid*;" and "*Dulia secundum quid* is, as a man may say, reductive and analogical. The worship of an image, is the same as the worship of the exemplar . . . . . just as a painted man is the



same with a living man, and a painted horse with a living horse; for a painted man and a painted horse differ specifically, as the true man and the true horse do; and yet the painted man is no man, and the painted horse is no horse."

Now, all this, with due submission to such sublime authority, we should humbly conceive to be, what is vulgarly called moonshine—that which, whatever hidden sense it may really have, must, to all moderate capacities, sound exceedingly like nonsense. Imagine, for instance, an Irish priest explaining to his Milesian catechumen, the difference between hyperdulia and subdulia and dulia secundum quid; between transitive and intransitive, proper and improper, mediate and immediate, univocal and equivocal, analogical and reductive worship; what a transport of perplexity he would throw the poor man into, and what a countless number of bulls he would make before he could hit upon the right object or right method of worship. "The Church of Rome, by her wisest doctors," says Bishop Taylor, "teaches, that the worship of images is not against the second commandment, because that commandment does not forbid any worship that is transitive, reductive, accidental, consequential, or analogical." Surely the Church of Rome, when she taught this, must have been laughing in her sleeve at her proselytes; surely, if any set of men may be supposed to sign their writings with "a sigh or a smile," it must be these "wisest doctors" of the Roman Church.

Mr. Butler, however, says that the Roman Catholics never call upon the Virgin or Saints to have mercy on them. "The descent is infinite," he says, "we only say to them, 'Pray for us.'" We wish, in order to reconcile our sincerity with our politeness, it were possible for him to prove this; but as long as the Roman Catholic "prayer-books" contain such hyperbolical and ambiguous expressions as the following, we fear it will be utterly impossible to exculpate his assertion from the charge of inaccuracy, and his Church from the sin of idolatry. What does he think, for instance, of the following verses addressed to the Virgin in Challoner's "Garden of the Soul:"

"Hail, happy gate of bliss,  
Greeted by Gabriel's tongue,  
Negociate our peace  
And cancel Eva's wrong.  
Loosen the sinner's bonds,  
All evil drive away,  
Bring light unto the blind,  
And for all graces pray."

In these lines a dead woman is besought to *cancel* the effects of the first great transgression, to *loosen the bonds of sin*, and *bring light to the blind*. Can there be a greater insult to the Majesty of the Creator than thus to call upon a creature to do that which He alone can do? But the French liturgies are worse than this. In the *Antiennes à la Sainte Verge*, in the *petit Paroissien Complet*, she is prayed to as their intercessor and advocate. "Advocata nostra illos tuos misericordes oculos ad nos converte . . . nostras deprecationes ne despicias sed a periculis cunctis libera nos. Tua per precata dulcisona nobis concedas veniam per sæcula." In the feast of the Assumption also it is said in her hymn, that she is "Solo facta minor Virgo tonante."

Does Mr. Butler mean to say, that the Virgin is not appealed to for mercy in these passages, or that she is *only requested to pray for the faithful*? It is not only the dead Virgin, however, that is thus applied to for pardon; a similar prayer is made to the wooden cross. "*Crux ave spes unica, auge piis justitiam, reisque dona veniam.*" What sort of a worship is this? is it *dulia* or *hyperdulia*, transitive or intransitive, consequential or analogical? It is expressly said in the Pontifical, says Bishop Burnet, "*Cruci debetur Latria;*" and in the prayers used for the consecration of a cross, it is prayed, "that the blessing of the cross on which Christ hung may be in it; that it may be a healthful remedy to mankind, a strengthener of faith, an increasing of God's works, the redemption of souls, and a comfort, protection, and defence against the cruelty of our enemies."

Now, the Roman Catholics may make what distinctions they please between their *dulia* and *hyperdulia*, their transitive, reductive, analogical, consequential, or accidental worship; but the distinction never can justify their Church from the imputation of creature-worship and idolatry. It is creature-worship, and nothing else, to appeal to a mere woman as "an intercessor" between God and man; to beseech her "to free us from all dangers," and "concede us pardon." It is creature-worship to ascribe to a poor dead mortal those divine attributes of ubiquity, omniscience and omnipotence, which she must have to hear and grant the prayers of the faithful in every quarter of the globe; and to say that she is "made lower only than the thunderer himself." And if it be not idolatry to say "*Crux ave spes unica reis dona Veniam,*" then neither was the worship of the brazen serpent or the golden calves.

The fact is, all veneration to an image, whether *hyperdulia*, *dulia*, or *subdulia*, is idolatry. "Thou shalt not make to thyself any graven image, thou shalt not bow down to it;" this is the command, and it cannot be evaded. The Jews did not worship the golden calf for the calf's sake, but as a profane and beastly similitude of the God of heaven: for Scripture says, "When Aaron saw it he built an altar before it, and Aaron made a proclamation and said, to-morrow is a feast to *Jehovah.*" Exodus xxxii. 5.

The heathens did not suppose their images to be gods, and the council of Trent is in error when it says they did: they worshipped the image as a representative of the Divinity, just as the Roman Catholic worships his image as the representative of his patron saint.

Hoc Deus est quod imago docet, sed non Deus ipse,  
Hoc videas, sed mente colas quod cernis in ipsa.

The above truth may be thus illustrated. In the Church of St. Peter at Rome, there is an image which was formerly an idol of Jupiter, and is now an idol of St. Peter. The ancient Romans worshipped it with *hyperdulia*, as a representative of Jupiter Tonans; the thunder and lightning are now changed into the keys of heaven, and the modern Romans kiss and worship it with *subdulia*, as a representative of St. Peter. The worship is, in both cases, as Bellarmine would say, transitive, consequential, and analogical, not directed to the figure itself, but to its exemplar. The exemplar, in one case, was Jupiter, the father of gods and men; in the other it is St. Peter; and although we will not compare Jupiter with St. Peter, yet we think one is just as fit an object of worship as the other,—and the worship, in both cases,



rank idolatry. The Roman Catholic says he venerates the image as a representative of the absent exemplar; and Clemens Romanus makes the heathens say exactly the same: *De Civ. Dei. lib. viii. c. 23.* "We worship visible images to the honour of the invisible God." Where, then, is the difference? The ignorant heathen perhaps really thought that the figure was a god, and the ignorant Roman Catholic must, in some measure, do the same; for, as Bishop Taylor says, "although now in the schools, and when they have nothing to do but make distinctions which nobody can understand, can separate word from word, form from matter, real from notional, the shadow from the body, a dream from a vision, the skin from the flesh, and the flesh from the bone; yet when they come to action, and clothe their theorems with a body of circumstances, he that attends to the present business of devotion, will not find himself able, or at leisure, then to distinguish so curiously." The fact is, as the same author argues, the easiest way of all would be to worship no images in any manner of way, and trouble people's heads with no unintelligible distinctions, the only end of which is to shew, how hardly set the Church of Rome has been to avoid the sin of idolatry, and, by a series of laborious and unprofitable devices, to evade the letter of a very plain and positive command.

The next and last assertion of Mr. Butler, on which we should wish to observe, is that wherein he says, that the price of indulgence was only "a fee of office." Now let us shortly inquire what the truth really is. Any one who will take the trouble to look into the fifth volume of Muratori's *Antiquitates Italicae Medii Aevi*, pp. 711, et seq., and the first volume of Wilkins' *Concilia*, pp. 140, et seq., will find in an instant, that the assertion is utterly groundless and untenable. The rates of absolution were, in point of fact, originally sums of money paid to the priest as the price of a certain number of masses; the repetition of which, as is well known, is said to have a power of redeeming souls from purgatory: when the *eternal* punishment of sin in hell is remitted by the absolution of the priest in the sacrament of penance, its temporal punishment still remains due. This temporal punishment must be undergone either here in the form of corporal chastisement, fasting and such like, or hereafter in the flames of purgatory. Such is the doctrine of the Roman Church. In consequence, however, of the inordinate castigations and protracted fastings which the penitential Canons required, and which no life, however long, could suffice to perform, a system of compensations was invented to save the faithful from being flogged to death in this life, or burnt eternally in the next. At first, the compensation was, to sing so many psalms, or repeat so many prayers instead of fasting so many days; but, at length, the penitent was exempted from all personal services, provided he would pay a priest so much money for such a number of masses: the repetition of one mass compensated for twelve days' penance. By the Canons of a famous monastery at Bobbio, founded by St. Columbanus, as given by Muratori, vol. v., the penance for murder was seven years' fasting, three on bread and water; the pecuniary compensation twenty-six solidi for each year, or 182 in the whole; which, reckoning the solidus at the value of our old noble 6s. 8d., would make the price of absolution from murder amount to £68 sterling. By the Canons of Egbert, Archbishop of York, given in Wilkins' *Concilia*, vol. 1., the penance for incest was fifteen years' fasting; the pecuniary compensation, thirty solidi for each year, or 450 solidi in the

whole. This rule of compensation is thus laid down in Archbishop Egbert's canons. "Si quis propter infirmitatem suam jejunium et severitatem hanc sufferre nequit quam confessarius ei præscribit, ei permissum est jejunium suum redimere cum pietate *et facultatibus mundi*. Hoc est, si quis dives sit, det pro duodecim mensium jejunio triginta solidos; si nec adeo dives sit, det decem." And yet, Mr. Butler says, the price of an indulgence was only a fee of office. Surely, as we said before, he must fancy we have neither eyes nor ears.

We must then revert to our original assertion. We repeat it, we are most unwilling to give any offence to our Roman Catholic brethren; we grudge them no temporal privileges. We do not shut the gates of heaven against them; but as long as they assume the right of calling us heretics, schismatics, hypocrites, and liars, and denounce the horrible calamity of everlasting condemnation against us; as long as we have the liberty of speaking what we consider to be the truth, and are permitted to call things by their proper names,—so long must we lift up our voice against what we unwillingly, but most conscientiously, believe to be the superstition and idolatry of the Church of Rome.

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FROM THE CHURCH REGISTER.

#### EPISCOPAL SUNDAY SCHOOLS.

##### *Suggestions for a General Union.*

I CONCLUDED a former communication on this subject, with the promise of some further remarks, to be addressed to the particular consideration of the Bishops of the Church. In pursuance of that pledge, the topic is renewed.

A brief outline of the project to be pressed on their attention is this: Let there be formed in each diocese, a Diocesan Sunday School Society, having connected with it all the Episcopal Sunday Schools in that diocese. Let these Diocesan Societies form, by their representatives, a general society, the object of which should be the management of an establishment for preparing and printing such books as may be needed for Episcopal Sunday Schools, in the way either of instruction or of premium, and to originate improvements in the system of Sunday School instruction, and to attend to such other matters as may be deemed necessary. Let our Bishops be Presidents, *ex-officio*, of the Society, with such constitutional control over its concerns as may be requisite. Let the seat of the printing establishment be in some one of our great cities, with a depository in each diocese. The issues of the establishment, if sustained generally by Episcopal Sunday Schools, would, under judicious management, most amply support it. This is not a perfect and detailed exhibition of the plan of the contemplated association, but simply a rough model to direct the thoughts of others to the point, and to be the ground-work of the ensuing observations.

That some general union of Episcopalians, under the above or some other shape, for the support of Episcopal Sunday Schools, ought immediately to be effected, and that the Bishops of the Church are especially interested in its being speedily and effectually accomplished, will, I trust, appear from the few considerations to be urged.



1. The plan embraces the moral and spiritual well-being of a most important part of every Bishop's flock, the children of the poor. If we suppose a Sunday School in each Episcopalian congregation, with the very small average number of *ten* scholars in each school, it would make the number of these interesting objects of the Church's attention amount to *seven thousand*. Ought these lambs of the fold to be neglected, or left to be fed with unwholesome or injurious food? Or ought not provision to be made, that they may graze in the salutary and nutritious pastures of truth?

2. The interests of the Church are deeply at stake in this project. At present, in many congregations, Sunday Schools, especially male Sunday Schools, are made mere nurseries of error, and of opposition to the views and interests of the Episcopal Church. They constitute the arena, on which well-meaning and pious, but uninstructed young people, employed as teachers, exhibit their gifts of prayer and preaching. A whole school of boys have been known to have been kept from Church during the service, that it might receive the more profitable ministrations of the superintendant. In most cases, the selection of books and the course of instruction, are confided solely to the discretion of persons, to say the least, but humbly qualified for such an office. Many schools are begun, and after a short time abandoned, because the originators of them do not know what course of management and instruction to adopt; and others, for the same reason, are never attempted. Of course, the children thus neglected by Episcopalians, are drawn away to other denominations of Christians. I venture to say, that under the existing modes of managing Sunday Schools in our Church, they rather retard than promote her advancement. They are an unprofitable speculation, feeding on her wealth and yielding no corresponding benefit, bringing no accession to her strength. Now, it is conceived, that under such a judicious and well organized system, as the *united* efforts and wisdom of Episcopalians would produce, all these defects and difficulties would soon be obliterated, and our Sunday Schools become the source of a river that shall indeed "make glad the city of our God."

3. The pressing want of Episcopal Sunday School books, constitutes another urgent reason for this general union of Episcopalians. Our Sunday School teachers are compelled, often most reluctantly, to procure books, both for instruction and for premium, of a character not as Protestant Episcopal as they ought to be, and conveying instruction, either too loosely to be useful, or else under views, which the Church would, by no means, sanction. What, then, in such an emergency, is to be done? Episcopal books are wanted, and as they cannot be obtained, others, of a neutral or adverse stamp are employed. But one remedy can be suggested. Let Episcopalians have an establishment for publishing books for Episcopal Sunday Schools. This, and this alone, will afford effectual relief. All other schemes are merely palliatives. This will cure radically. But such an establishment cannot exist without a *general union* of the Church for such an object. Let there be, then, such an union. It is possible—it is practicable—it is expedient—it is politic—it is necessary—and I had almost said, it is obligatory. The foundation of such an establishment exists already, in connection with the Episcopal Sunday School Society of this diocese. All that is required to give it extent and efficacy, is the general support of Episcopalians throughout the country. We have a General Convention, a General

Theological Seminary, and a General Missionary Society. Let us have, also, a General Episcopal Sunday School Society. A most propitious opportunity for the formation of such a society, is presented in the approaching meeting of the General Convention of the Church, in the fall of this year. Let the members of that body, or other persons, be clothed with authority from the several dioceses for that purpose. Half an hour's consultation would enable them to organize such an institution, and put all its concerns in such a train, as would secure, with the divine blessing, permanency and success to the establishment, and an amount of benefit to the Church, equalled only by her limits. In reflecting on this topic, I cannot conjure up, even in imagination, a single serious objection. The project has the broad mark of feasibility, an excellency so strongly stamped upon it, as almost to defy cavils and opposition. Let, then, our Bishops turn their minds to the important bearings of this subject; and give it that due consideration which its obvious merits claim, and which they, as "overseers of the flock," and guardians of the spiritual interests of all, especially of the children of the poor, are bound to give it. Let our clergy and laity, generally, open their eyes to the existing defects of the Sunday School system, and afford their influence and efforts in providing an effectual remedy. And that the grace of God may excite, actuate, and control us all, in the prosecution of this, and of every measure for the advancement of his kingdom upon earth, is my earnest prayer.

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### POETRY.

#### LITANY.

SAVIOUR, when in dust to Thee  
 Low we bow th' adoring knee;  
 When, repentant, to the skies  
 Scarce we lift our weeping eyes—  
 Oh, by all thy pains and wo,  
 Suffered once for man below,  
 Bending from thy throne on high,  
 Hear our solemn Litany!

By thy helpless infant years,  
 By thy life of want and tears,  
 By thy days of sore distress  
 In the savage wilderness,—  
 By the dread, permitted hour  
 Of th' insulting tempter's power,—  
 Turn, oh turn, a pitying eye,  
 Hear our solemn Litany!

By the sacred griefs that wept  
 O'er the grave where Lazarus slept,—  
 By the boding tears that flow'd  
 Over Salem's lov'd abode,—  
 By the anguish'd sigh that told  
 Treachery lurk'd within thy fold,—  
 From thy seat above the sky  
 Hear our solemn Litany!

By thine hour of dire despair,  
 By thine agony of prayer,



By the cross, the nail, the thorn,  
Piercing spear, and tort'ring scorn,—  
By the gloom that veil'd the skies  
O'er the dreadful sacrifice;—  
Listen to our humble cry,  
Hear our solemn Litany!

By thy deep expiring groan,  
By the sad sepulchral stone,  
By the vault, whose dark abode  
Held in vain the rising God;—  
Oh! from earth to heaven restor'd,  
Mighty, re-ascended LORD,  
Listen, listen to the cry  
Of our solemn Litany!

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### Miscellaneous Intelligence.

*Convention of Pennsylvania.*—The Convention of the Diocese of Pennsylvania, met at Reading, on Tuesday, May 9th, 1826. There were present, the Right Rev. Bishop White, 36 Presbyters and Deacons, and Lay Delegates from 29 Parishes and Churches. The Rev. W. H. De Lancey was elected Secretary. As the Journal is not yet, probably, published, we are indebted to the Church Register for the following items:

The venerable Bishop made a visitation of his Diocese, which lasted for five weeks, during which he travelled 830 miles, a journey of no inconsiderable labour, for one of so advanced an age. In the course of the conventional year, he confirmed 503 Persons, and consecrated 5 Churches. The Parochial Reports are not published. The Bishop's Address is a regular journal of his visitations, and the Episcopal duties he performed. The following extracts will be read with interest:

"The Domestic and Foreign Missionary Society, still labours under the want of adequate aid from our Church throughout the union. So far as this is owing to the recent formation of societies for diocesan missions, it is a portion not improperly assumed, of what would else be a part of the labour in the other line. But, as the Society was instituted by the General Convention; as it was designed to carry its operations beyond the limits of the United States; and, as even within them, there are frequently claims from districts as destitute of Christian preaching, and the administration of religious services, as even our western wilds, there are expectations from the beneficence of our Church throughout the union, which have not been realized. Under these disadvantages, however, the Society has not been inefficient. The most considerable effect of their agency, through their executive committee, has been the establishment of a mission at Green Bay, in the Michigan Territory. They have also supported missionaries at Detroit, at St. Louis, and in the state of Indiana.

"Our Sunday Schools, so far as my observation extends, are sedulously attended to. Of the most of them, as they are beyond the sphere of my personal intercourse, I cannot have much knowledge. The body instituted in Philadelphia, under the name of the Sunday School Society, was designed to be in connexion with every one of them, and in aid of their operations. The

same was contemplated, as a desirable effect, of the Tract Society; the work of which is coincident with that of the other. I am restrained, by conscientious considerations, from countenancing the association of persons of different religious denominations, for the objects of these institutions. One of my objections is, that in providing for religious instruction within our parochial cures, if any of the truths of our holy religion, as professed by our Church, and conceived of by us to be founded on the word of God, are intentionally to be kept out of view, it is contrary to my ideas of ministerial fidelity. Another objection is, that the expedients here alluded to, may be made an engine for the invading of the self-government of our ecclesiastical communion; and have, in many instances, been put in operation to that effect; the profession of confinement to points, in which all Christians are agreed, being never, so far as my knowledge extends, acted on consistently.

"The fund for the support of a future Bishop, increases very slowly. If the bequest designed for it by Dr. Pilmore should be obtained, although far from rendering the fund adequate to the objects, it will be a considerable addition to this desirable mean of detaching the Bishop from the charge of a parish, and of rendering episcopal superintendence more useful than at present.

"In my last annual communication, there was intimated the design of an education society for the gratuitous support of young men in their collegiate studies, with a view to the ministry. The Society is now little more than in an incipient state; and almost the whole of their stock has been the fruit of exertions of female associations, formed for the aid of the design. There are two beneficiaries on the fund.

"It is known to many of my brethren of the Clergy, in reference to possible deviations from the Articles, or from the Rubrics, or from the Canons of the Church, that, in my opinion, they are not officially cognizable until brought forward by presentment. What may be the duty of the Bishop, in the way of private expostulation, is put out of view, as a matter that should be in confidence, and accommodated to the characters and the circumstances of different individuals. There are two points, however, in which my responsibility is as much committed as in regard to presentment. The points alluded to, concern candidates for Deacon's orders, and Deacons looking forward to the Priesthood.

"Of the former, some have been encouraged to take on themselves the offices of the ministry, covering the exercises of public prayer and public preaching by some other names; under which, it has been thought, that the provisions of our Church may be evaded. I wish it to be understood, that in the case of such a candidate, his irregularities being known, I hold it inconsistent with the solemn engagements lying on me to ordain him.

"In sundry dioceses, some of the Clergy have thought themselves warranted in the omission of what is called the "Antecomunion Service." In the General Convention of 1821, in disapprobation of this license, the Bishops were unanimous in a declaration which shall be annexed as a note to this part of the report. It is not intended to affirm any thing in reference to the motives and the ulterior views of those who have made this invasion on our system; but the consequences of it, whether intended or not, are very extensive. The principle on which it is grounded, and which may hereafter be acted on consistently, although at present it is not, will render useless a considerable portion of our Book of Common Prayer. Thus, it will be got rid



of without a conventional review, although perhaps remaining for a while as an incumbrance on the volume.

*"Brethren of the Convention.*—It is a subject of thanksgiving to Almighty God, which ought to be habitually offered by your Bishop, that at this late period of his life, he can join with you in sustaining and extending the knowledge of the truths of the gospel, and their end and aim in the holy morality connected with them; neither of which have considerable effect or permanency, but in alliance with the other.

"As his exertions, directed to this object, must have a visible shape, he knows of no other that he can conform to and encourage, than the provisions of our Church, under the heads of doctrine, worship, and ecclesiastical constitution and government. On this subject his feelings are so far from being associated with hostility to religious denominations, differing from us, that he knows of no other way in which charity towards them can be maintained, consistently with the integrity of principle.

"In relation to any efforts which may be made, for what he considers as a deterioration of our system, it is from deliberate design, that he occasionally raises his warning voice in the convention; and he now avails himself of his right to record his sense of the subject on your journal, that it may there survive him, and perhaps serve as a caution after his decease."

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*Extract of a letter from one of the Trustees of the General Theological Seminary at New-York, dated 3d July.*

"I came here to attend the meeting of the Trustees and the examination and commencement of the Theological Seminary. I regret you were not present, for every circumstance would have pleased you, excepting the smallness of the number of Students, and the unwillingness or inability of some, even of these few, to remain during the whole three years. The Senior Class who graduated, were but six. The dissertation on the perpetual obligation of the Sabbath, was a chaste and splendid performance. That, on the objections to revelation, from its want of universality, sound and judicious. The buildings are going on, but will cost more than \$30,000. By a vote of the Trustees, \$5000 are to be raised in the state of New-York, and the other moiety of \$10,000, out of it."

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*Convention of Maryland.*—The Annual Convention of this Diocese met at Baltimore, on Wednesday, May 24th. There were present the Right Rev. Bishop Kemp, and seventy-two Clerical and Lay Members. Not having received the Journal, we are unable to furnish any particulars.

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*Convention of Virginia.*—The Annual Convention of this Diocese met on the 18th May, at Lynchburg, (Va.) We have not received the Journal of its proceedings.

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*Convention of New-Jersey.*—The Annual Convention of this Diocese met on Wednesday, May 31st, at Salem, (N. J.) There were present the Right Rev. Bishop Croes, eight Presbyters, and one Deacon, and twenty-one Lay Delegates.

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The Rev. Alonzo Potter, President of Geneva College, (N. Y.) has, we understand, been invited to take the charge of St. Paul's Church, Boston.

## Obituary.

FOR THE GOSPEL MESSENGER.

"Death's but the servant Jesus sends  
To call us to his arms."

How keen is the anguish which wrings the heart, when the awful messenger of death summons from mortal habitation to the mansions of eternity, a near and dear relative—one with whom we were wont to take sweet counsel together—whose society was our solace and our joy in life's pilgrimage! When the relentless destroyer strikes his unerring dart, and the soul wings her flight, and we contemplate in agonising grief the inanimate form which hastens quickly to corruption, and unites with its kindred dust, what emotions mingle with that sorrow which absorbs every faculty!

The emphatic lines above quoted, a part of one of the most impressive hymns selected for the funeral service of the church, breathe the only consolation—a consolation unspeakably great. This hymn sung at the obsequies of the late Mrs. MARGARET W. LOGAN, has elicited, with the melancholy occasion, the reflections here indulged.

Mrs. Logan was the consort of George Logan, M. D. She was a native of Delaware, but had resided for twenty years in this city. After sustaining a lingering illness with meek and patient submission to the Divine Will, she yielded up her spirit on the 16th of June last, in the 46th year of her age.

Mrs. Logan was exemplary in those virtues which adorn humanity. She has left a bereaved husband, children, relatives and friends, to deplore their irreparable loss, and the widow and the orphan will mourn a kind benefactor.

If a superiority of mind; affection the most pure, ardent, and sincere; friendship, kind, generous, and considerate; piety unaffected and fervent, claim our respect, love, and admiration, she most truly merits all; for these amiable qualities were united in her, and long will her memory be cherished with affection by all who had the happiness of her acquaintance.

## EPISCOPAL ACT.

ORDINATION.

*By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut.*—On Wednesday, June 7, 1826, in Trinity Church, Newtown, (Conn.) Mr. Eleazar M. P. Wells, and Mr. Thomas W. Coit, were admitted to the Holy Order of Deacons.

## CALENDAR FOR AUGUST, 1826.

- 6. Eleventh Sunday after Trinity.
- 13. Twelfth Sunday after Trinity.
- 20. Thirteenth Sunday after Trinity.
- 24. St. Bartholomew, the Apostle.
- 27. Fourteenth Sunday after Trinity.